munerum," in freedom from all business and employment, — and doing nothing at all, that so they might live a soft and delicate life* And, lastly, it was pretended, that though they had neither any thing to do with us, nor we with them, yet they ought to be worshipped by us for their own excellent natures' sake and happy state.

But whosoever had the least sagacity in him could not but perceive, that this theology of Epicurus was but romantical, it being directly contrary to his avowed and professed principles, to admit of any other being, than what was concreted of atoms, and consequently corruptible; and that he did this upon a politic account, thereby to decline the common odium, and those dangers and inconveniences which otherwise he might have incurred by a downright denial of a God, to which purpose it accordingly served his turn. Thus Posidonius* rightly pronounced, " Nul~ los esse deos Epicuro videri ; <juaeque is de diis immortalibus dixerit, invidias detestandtE gratia dixisse." Though he was partly jocular in it also, it making no small sport to him, in this manner, to delude and mock the credulous vulgar}* " Deos jocandi causa induxit Epicurus perlucidos et perflabiles, et habitantes tanquam inter duos lucos, sic inter duos mundos propter metum rui-naruin." However, if Epicurus had* been never so much in earnest in all this, yet, by Gassendus's leave, we should pronounce him to have been not a jot the less an Atheist, so long as he maintained, that the whole world was made /ui?&voc

*• Apud Ciceron. de Natur. Deor. lib. L cap. xliv. p. 2949. torn. i oper.

[b] Cice*o de Diviii. 1. ii. e. xvii. p. 3202. torn. ix. oper.